[11] Namas." This rule si. 'ild be followed in respect of establishing and worshipping all terms of Mantra.

The first letters of the names of these celestial serpents are the Mantras respectively sacred to each of them, which being duly recited by a votary enables him to draw any of them to his si<Je. The Mantras composed of the names of the five fundamental physical principles coupled with " Om" and " Narnas" should be then recited, whereby the celestial Garuda would appear unto, the vctary in all his glory and prowess.

Inc votary shall again, perform the rite of KaranySsa with the *Mp* of the vowel .letters, and the rite of Shiriraniysa thereafter. He shall contemplate his vital energy (Prina) as an unflickering light steadily burning within his heart, and consuming the impurities of .his organism, and the Vija Mantra as showering divine.ambrosia wherewith his system is being saturated. Thus surcharging his.system with the nectarine flow of the Vija Mantra, the votary shall contemplate his self as located in his brain; and the earth teeming who thousands of cities and abodes of men, and guarded by the LokapAlas (protectors of worlds) and shining with the effulgence of molten gold as located in his lower extremities. The principle of water, clear and smooth, he shall contemplate as occupying the region between his heart and naveh shining with a blue light, and occupying a space, twdcc as much as that of the earth. The Ravi Mandalam, the se»«.

of heat and light, should be imagined as a triapgle occupying
the thoracic cavity and resting on an imaginary line across
the umbilicus as its base, and extending from the sphere of
Bhufaanas (worlds) to Brahma. The V&yu Mandalam, in
which is ensconced the image of Self, as permeating the
universal space and coloured (deep blue) like broken, black
antimony. Over the crown of his head the votary shall
contemplate the Divya Mandalam shining with the effulgence
tif clear,, cut crystalj and permeating the boundless expanse